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COMMUNICATIONS.

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PROPER ESTIMATE OF THE HUMAN  
CHARACTER.

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THE esteem which we have for men distinguished for some noted exploit or unusual accomplishment, often springs from illusive appearances. Brilliant achievements are apt to excite admiration and applause, especially when our estimate of the human character is formed without the nicest scrutiny. Profound erudition commands reverence; rank and fortune meet with universal respect. If we consider, with impartiality, many illustrious characters, we shall discover but little that is truly valuable. If we direct our thoughts to many renowned conquerors, who have spread desolation and slaughter

in their train, we can find nothing truly worthy of our esteem; for, although we may admire their magnanimity and mental refinement; yet if we divest them of the splendour acquired by their success, they will be regarded no better than robbers and murderers. If we rightly estimate the most famous champions of infidelity, after allowing them all the reputation that is due for their wit and knowledge, they will appear despicable. Those who have attained to eminence in civil employments, or by works of public utility, are to be numbered among the benefactors of mankind, or who, by their cultivation of the arts and sciences, have contributed to the advancement of comfort and happiness, have a just claim to our thanks and ap-

probation; but we believe we occupy a tenable position, when we assert that religion only constitutes the true honour and happiness of man. Hence we may easily determine how to properly estimate the human character. The most reputed sages of antiquity have given sanction to crime, and the most celebrated warriors have extended the cause of despotism, and multiplied the victims of ignorance and misery; their fame has floated upon the breath of the multitude; but we are to look to the sober judgment of the thoughtful, for that silent homage which is due to real worth. Wealth, learning, and civil embellishments, may be possessed without true excellence. In making a proper decision, we are not to have respect to any accidental circumstance, or dazzling quality; but we are to regard the whole man, and to penetrate the recesses of the heart. True excellence will be found to rest with the good; with those, who, impelled by pure benevolence, are active in meliorating the condition of others, by instructing the ignorant, by relieving the distressed, and particularly by endeavouring to promote their eternal interests. Although a man may occupy the humblest sphere, yet, if these essential characteristics are found in him, he is far exalted in honour above those who fill the highest stations, and who are favoured with splendid talents and many shining accomplishments, but are

destitute of these heaven-born virtues. The man of genuine goodness is above the corruptions and gaudy allurements of this world. A principle of rectitude actuates all his conduct, and love to the Supreme Being fills his soul. He possesses every commendable quality of the men of this world, in a much higher degree, and proceeding from motives entirely different. The magnanimity of honour's votaries is tinged with pride and ambition. The man of genuine goodness is endued with manly feelings, accompanied by humility and simplicity of manners; he does not resort to hypocrisy, in maintaining his good name among men; he fears not the frown of the great, or the scoffs of the profane; but he steadfastly perseveres in the performance of his duty, both towards God and man, irrespective of the difficulties he may be obliged to encounter. As he despises every kind of adulation, he is wholly independent; he does not sink beneath the load of misfortunes; but has always in reserve a sure place of refuge; he is the owner of a treasure which produces the only true felicity; and his honours do not fade with this transient life, but are commensurate with eternity. In estimating the human character, then, we are not to give the preference to those who seek honour one of another, but the honour that cometh from God only. DION.



THOUGHTS

*On the Importance of Special Prayer for the general outpouring of the Holy Spirit.\**

It has been observed of the works of man, that they are complex in their construction, and trivial in their effects. A machine of a thousand wheels is employed to produce a silken thread. On the contrary, the works of God are remarkable for their simplicity; the greatest effects proceeding from the most simple means. Thus, at the creation "God said, let there be light, and there was light." By a single word the regions of boundless space were gloriously illuminated. So in the doctrines of his religion. This is the answer given to all who seek salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved." The simple act of true faith receives Christ Jesus, gives peace with God through Christ our Lord, purifies the heart, works by love, and overcomes the world. Again, in His Divine ordinances, by the simple elements of bread and wine, the death of Christ is commemorated, a public profession of faith in His name is made, believers receive the seal of the new covenant, and a visible communion and fellowship are preserved amongst His disciples.

An attention to this part of the Divine economy, united with a diligent study of the Sacred Scriptures, gives a hope of obtaining a very important blessing by a very

simple process. There are few who rightly contemplate the misery of man and the exceeding riches of the grace of God, who are not often inquiring; What can be done to overcome the evil, and to extend the good; to destroy the works of darkness, and to enlarge and establish the kingdom of our Lord Jesus Christ? This is the simple but sufficient answer to this question:

*Let all sincere Christians unite in earnest prayer for the general outpouring of the Holy Spirit.*

This will be the most likely mode to bring down an extensive blessing on mankind.

By the *outpouring* of the Holy Spirit is meant, according to the frequent use of the term in the Sacred Volume, the gift of a large measure of his Divine influences. As water, when poured out, flows plentifully; so, when God pours out His Spirit, the water of life, grace comes in great abundance. In the first ages of the church there were various extraordinary powers conferred upon the Apostles by the Holy Ghost; such as the gifts of tongues and the working of miracles. But this is not meant; still less is any thing intended of a visionary or enthusiastic nature. The Divine influence desired is the regenerating, renewing, illuminating, strengthening, comforting, and sanctifying grace of the Holy Spirit, promised in the Scriptures: an abundant measure of the same grace which is now be

\* Written by the Rev. James H. Stewart, minister of the Episcopal church in Scotland.

stowed in some degree upon every child of God.

This grace, also, is expected in the appointed ordinances, and especially in the diligent use of the word of God; this being the great instrument by which the Holy Spirit acts; the word of God being emphatically "the sword of the Spirit."

By a *general* outpouring of the Holy Spirit, is intended a grant as wide in extent as it is abundant in measure; a *grant* which may include all bishops, pastors, ministers, and teachers at home; all missionaries and Christian instructors abroad; a *grant* which may enliven, purify, and establish those Christian churches whose foundations are already laid; and plant, enlarge, and extend others not yet begun: a *grant* which may increase the zeal, and love, and holiness of all true Christians, and give spiritual life and light to sinners now dead in trespasses and sins: a *grant* which may bring the Divine blessing upon the labours of the Christian press throughout the world; and give wisdom, simplicity, and success, to every religious and benevolent institution: a *grant* which may comprehend both the Jew and the Gentile; or, to sum up all in one sentence, such a grant of the Divine influences of the Holy Spirit, as "shall fill the earth with the knowledge of the glory of the Lord, even as the waters cover the sea."

By *uniting* all sincere Christians in prayer for this blessing,

no union is intended which may interfere with the rules or discipline of any particular church, or religious society; neither is any union meant which may produce noise or external show. It is intended that each Christian should associate in prayer with those of his own immediate communion, or with those with whom he has before held religious exercises, whilst he unites in heart with all who are seeking the same object.

Some persons have thought that it might be useful if a particular season were appropriated for each Christian in a more special manner to entreat this blessing in his secret retirement; and for heads of families to remember the subject in their family prayers. With this view the *Sabbath morning* has been proposed for secret prayer, and *Monday evening* for the family. Upon more mature deliberation, however, it is considered more advantageous not to confine the subject too closely by particular days or times. It will, indeed, be encouraging to reflect, that many, many Christians, are especially seeking the renewed outpouring of the Divine Influence on that very day in which the Holy Spirit first bore testimony to the resurrection of our blessed Lord. It will be pleasing to consider that in every climate the dawn of the Sabbath is met by the early prayers of Christians for this object. It will be an animating motive also to those families, who, on Monday evening, are entreating this "pro-



mise of the Father," that on the same night in which they are thus united, similar supplications are rising from many family altars. And therefore, where the morning of "the Lord's-day" is not inconvenient, some portion of time before public worship may be very suitably set apart for secret prayer, and Monday evening for prayer in the family. Still the point is, to have this subject woven into the hearts of sincere Christians; that in private prayer, family prayer, in all social meetings where prayer is usually made; such as private meetings for Christian communion, committee meetings of Societies for religious objects, meetings of ministers, and missionary associations; the general effusion of the Holy Spirit should be particularly borne in mind. Indeed, it is desirable that the church of Christ may, in these latter days, with increasing fervency and with the humblest prostration, take the posture of a lowly suppliant at the throne of grace; that all sincere Christians, in dependence on Divine aid, should determine to unite, as with one soul, in one great and persevering effort of humble, earnest, constant prayer, for this unspeakable blessing.

Such a union would be one of the best signs of the times, one of the most favourable symptoms that the tyranny of Satan was drawing near to its close, and that the Lord was about to bless the earth.

Impressed with the benefits

which may arise from such a union, many ministers and other Christians have commenced their individual efforts to promote it. And it is pleasing to know that these efforts have, by the Divine blessing, already met with considerable encouragement.

Such a union appears so consonant to every Christian principle, so connected with the prayer we daily offer, "Thy kingdom come;" and so impressed upon us by the last intercessory petition of our blessed Lord, "that all who believe in Him *may be one*," that it is hoped little need be said to ensure the co-operation of Christians of every denomination.

As it may, however, be instrumental to this great work to mention a few of the reasons which make such a union for prayer particularly desirable, the following considerations are offered. May the Lord grant them his effectual blessing!

First, then, consider the many reasons there are for Christians to unite in earnest prayer, *from the very remarkable times in which we live.*

*The present times indeed are eventful times.* For five-and-twenty years civilized Europe was the seat of a most destructive war. In this dreadful contest, with the exception of our own highly-favoured country, there was scarcely a single state whose capital was not entered by a foreign enemy.—"The powers of the earth have indeed been shaken."

It might have been supposed that a peaceful calm would follow this tremendous storm. But still "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth." Almost every month brings to light some great and unexpected event. The last year began with a conspiracy to destroy our Cabinet Ministers; the assassination of one of the French Princes soon followed; this was succeeded by revolutions in Spain, in Portugal, and in Italy; and at this moment the powers of darkness are secretly at work. Societies are in action, some of which would bring back the mournful days of bigotry and unlimited despotism; and others throw open the flood-gates of licentiousness and infidelity.

Without enlarging upon this disturbed state of the world; this extraordinary disquietude which now prevails; surely it is a cause for Christians to unite in earnest prayer to invite the aid of that Sovereign Ruler of the universe, who alone can still the unruly affections of sinful men.

Another reason drawn from the present times is, *the practical proof they afford of the inadequacy of human means, however excellent, to effect any extensive melioration in the state of man.*

In these days various new societies have been formed, and elder societies have been revived, for enlarging and establishing the kingdom of our Lord Jesus Christ. Probably, in no age of

the world have so many benevolent attempts been made. Each denomination of Christians has been actively at work for moral and religious purposes. But what has been the effect produced by these societies? Here let it not for a moment be supposed that their exertions are in the least undervalued; or that it is not our duty and our wisdom to exert ourselves to the utmost of our power. God himself has directed the use of means; our duty is obedience to His commands. This is that which He regards, not the success which attends our efforts. The surprise is not, that these societies have effected so little, but that they have performed so much. The number of children they have educated; of religious books they have distributed; of Bibles they have circulated; of translations of the Scriptures they have made; of missionaries they have sent forth; of souls they have been instrumental in converting, are causes of constant praise and thankfulness to God. They are powerful motives for these societies to go forward in their important objects. They have saved some, and it is hoped they will yet save many, many more.

If all the good men, who have been engaged in these excellent institutions, had been employed to penetrate into the very centre of the Alps, it would not have been marvellous if, as yet, only some little impression had been made upon the surface. But



these societies have had to force their way through much harder materials than solid rocks. They have had to penetrate into the mass of human corruption; to bring their moral engines to work upon all the pride, and prejudice, and sensuality of a fallen race; to contend with minds shut up in ignorance and superstition, and with hearts "deceitful above all things, and desperately wicked." We cannot then be surprised, if, whilst their success has surpassed the most sanguine expectations of many, they have not accomplished the objects they themselves desire. When, therefore, it is asked what they have performed; the answer is only given to show the inadequacy of means, even of a Divine appointment, without a peculiar Divine agency accompanying these means. For how strikingly do they demonstrate this inadequacy! It is a melancholy fact, that amidst the active operations of all our moral and religious societies, assisted, or rather preceded, as they are, by the efforts of a stated ministry, and by the weekly services of public worship, the Sabbath-day is openly violated. Above fifty thousand Sunday journals are circulated; in many parts of the metropolis, shops are publicly opened; and no minister can walk but a short distance, to perform his sacred duties, without being shocked at the public profanation of the Lord's-day. It is equally true, that our prisons were never so full of culprits; and

that infidel publications, addressed to the lower orders, were never so numerous. This is in our own country; but if persons travel on the continent, what do they see? There is indeed a respect for the Scriptures in some places; but for the most part, awful appearances of superstition, or of Deism, are visible. And, if they pass into the heathen countries, they discover, that all that human effort has performed has been to raise some small scattered churches. Whilst missionaries have been instruments of converting individuals, error has been destroying thousands: indeed, if the largest estimate of success in heathen countries, for the last twenty years, should be taken, it may be said, that, for every thousand souls truly converted to Christ, there is reason to fear that at least a million have died in an unconverted state! What lesson does this inadequacy of human efforts afford? Is it not a proof of the absolute need of Divine assistance? Assuredly it is a still louder call to the church or Christ to unite in fervent prayer, that the Lord would effectually bless the exertions of his people; that he would pour out of His Spirit in a much more abundant measure.

This argument is strengthened by another reason, drawn from the present times. *In this day, we have obtained a much more accurate knowledge of the misery of man in a state of sin.* For what have the late troubles in Europe

taught us? Is it not the practical effects of infidelity? That it carries in its train rapine, and slaughter, and murder, and suicide: that wherever its votaries come, "the land may be as the garden of Eden before them, but behind them is a desolate wilderness:" that "destruction and misery are in their ways, and that the way of peace they know not." And what have we learned from those who have visited the heathen? Have they not brought to light the dark deeds of Paganism? We have been told of the slaughter of thousands of infant children; of the annual immolation of many widows on the funeral piles of their deceased husbands. The cries of those who are superstitiously drowning in the rivers, or who are trampled upon at the temple of Juggernaut, reach our ears. We cannot now plead ignorance of the effects of infidelity; or of the misery of the heathen; or of our obligations to attempt the conversion of the Jews. Facts have been brought plainly before us, and call upon the church of Christ to unite in one great effort to stop the misery of man, by their earnest supplication to Almighty God to exert his Divine power in their behalf.

*The supineness also of many professing Christians, in the present day, affords another reason for extraordinary prayer.* It is well known that one of the prevailing sins of the world, at this time, is love of ease: and is there not a danger of this sin stealing

upon the church of Christ? Where is now that self-denial, that watchfulness against sin, that spirituality of mind, that devotedness to the Saviour, that fervent love to the brethren, that jealous honour for the glory of God, which have been heretofore the ornaments of the Christian church? Where is now "that work of faith, that patience of hope, that labour of love," for which the Apostle so highly praises the church at Thessalonica? Blessed be God, we have bright examples of Christian piety; "of men who have hazarded their lives for the name of the Lord Jesus." But, in the midst of these bright examples, may it not be said, "because iniquity abounds, the love of many waxes cold?" May it not be feared, if the Lord does not revive his church by the powerful influences of his Spirit, He may purge her dross by the fire of tribulation? Certainly it is our wisdom to avert the judgments of God by supplicating the riches of His grace.

"Turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved."—"O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

Connected with this argument from the supineness of many professing Christians, we may place the reasons we have in the present day to apprehend greater efforts of our spiritual enemy to obstruct the spread of truth. The influ-



ence of Satan, as it is spiritual, is more difficult to trace, and therefore is not in general so much regarded. But when the scriptures are studied with simplicity, it is seen that this enemy has constantly been the great opposer of the kingdom of Christ. Throughout the writings of the Apostles we observe reference made to the obstacles his power and subtlety have raised. The first instance of dissimulation in the Christian church is traced to his suggestions: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" St. Paul declares, that once and again he would have visited the church at Thessalonica, "but Satan hindered us." The Apostle was so apprehensive of his unwearied efforts to destroy the churches which were planted, that he mentions in the same Epistle, that he could not forbear sending to them, "lest by some means the tempter have tempted you, and our labour be in vain." In his Epistle to the Ephesians also he plainly states, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These declarations clearly show that the followers of Christ have always had to engage with spiritual enemies. But in the present day we have reason to expect that Satan, if unrestrained, will be peculiarly active. When Christian ministers were only seeking to convert sinners in

VOL. V.—*New Series.*

their own immediate spheres, and to edify their respective flocks, the influence of the prince of darkness was not in so much danger, and therefore the ordinary exertion of spiritual opposition was all that might be expected. But now that societies are acting upon a great scale; now that their object is to instruct the whole rising generation, to spread the word of God in every language, to send the gospel to the furthest parts of the earth, to bring in the scattered tribes of Judah, that "all Israel may be saved;" the prince of this world sees his kingdom attacked in every part, and consequently his efforts to keep his usurped authority must be peculiarly vigorous. We may well believe that the rulers in dark places will now exert their utmost force. "Wo to the inhabitants of the earth and of the sea," it is said; "for the devil is come down unto you, having great wrath, because he knoweth that his time is but short."

In the present day, therefore, we have to apprehend extraordinary exertions, both of the malice and of the subtlety of Satan; and we have the more to apprehend on this account from his well known power of perverting good to evil. We find him tempting our Lord from the word of God; turning even the sword of the Spirit into a weapon against our Saviour. And there is no external thing, however excellent in its nature, but he can abuse in the same way. How great a blessing was the dis-

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covery of the art of printing ! the volume of Inspiration became immediately within the reach of millions ! and yet this beneficial discovery has been perverted by the suggestions of the enemy to the establishing an infidel and licentious press. How great are the advantages of education ! Thousands under God owe their everlasting happiness to their having been taught to read ; and yet how easily does the enemy mar this advantage, turning it to his own purposes ! It would be in vain that infidel tracts were written, unless the people were first instructed in this common art of reading. What a privilege again is religious toleration ! but Satan wrests the privilege to the more easy admission of false teachers. So that the very improvements of the age afford greater facilities to the prince of darkness to carry on his destructive warfare. Unless restrained, he will turn our very blessings into curses, and make the very means which are using to overturn his kingdom, the engines by which he will more firmly establish his authority. Surely this forms a most powerful reason for earnest prayer for Divine aid. Let, then, his expected attacks lead the church of Christ more fervently to pray, that "when the enemy shall come in like a flood, the Spirit of the Lord may lift up a standard against him !"

The necessity for this earnestness in prayer, from circumstances connected with the present

day, is still further enforced by *the uniform judgment of those who are actively engaged in the conversion of the heathen.*

It is a remarkable fact that the missionaries who have lately returned from different parts of the heathen world, and belonging to different churches, some to the church of England, some to other communions, all agree in this, that no success, upon any extensive scale, can be expected, without a peculiar outpouring of the Holy Spirit.

One of them expresses himself in this strong language : "Excuse me, Sir, if I confess that I feel the weight of this subject almost to despondency. In vain Britain expends (to use a military phrase) her best blood and treasure in attempts to convert the heathen, if the throne of grace and the source of success continue to be neglected."

This is not the sentiment of one, it is the deliberate judgment of all : a judgment the more to be depended upon, as given by those who are eye-witnesses to the state of the heathen, and who have used, and who are still ready to use, their utmost exertions to spread the kingdom of our blessed Saviour.

Consider, then, these various arguments, drawn from existing circumstances :—from the eventful times in which we live, from the proofs we have of the inefficacy of human efforts, from our present accurate knowledge of the misery of sin, from the supine-



ness of many professing Christians, from the reasons we have to apprehend a greater degree of spiritual opposition, and from the united testimony of missionaries as to the absolute need of an outpouring of the Holy Spirit. Connect these arguments together, and surely we shall say they form a very powerful reason for Christians uniting in earnest prayer.

(To be continued.)

#### THE CHRISTIAN'S DIRECTORY.

(Extracted from an old Author.)

A CHRISTIAN can never be easy until he has inwardly and heartily closed with Christ, according to the gracious offer which God makes to him in the Gospel. He has no rest until his soul is really united to Christ by a true faith, and savingly renewed by the efficacious working of the Holy Spirit in regeneration. And as he received Christ Jesus the Lord in his first conversion, it must ever be his study to walk in him all the days of his life: to "hold the beginning of his confidence steadfast unto the end," always leaning upon the Redeemer, both for righteousness and strength. To such the following *Scriptural directions* are affectionately presented:—

1. Never let the world occupy God's room in your heart. Often think of that awakening word, (1 John ii. 15.) "Love not the world, neither the things that are in the world: if any man love the

world, the love of the Father is not in him." This is the sin that ruins multitudes; they mind earthly things, and they have their portion in this life. Remember, the more eagerly you pursue the world, the further your affections go from God. You are but a steward, and the larger your possessions are, the greater account you will have to give to him who has intrusted you with them. You must answer for your riches, your riches cannot answer for you. To have a competent portion of earthly things in the world is a mercy; but to have earthly things for our portion, is a dreadful misery. Let the business of your soul be the business of your life. Entertain the same opinion of the things of the world now, that you will have of them when you come to die. You see what a low price men set upon the riches, pomp, and glory of the world, when they are dying. Had you the same thoughts of these things now, you would not venture the loss of your soul, the loss of God's favour, and the loss of eternal glory, for a whole world, far less for a small trifle of it, as many do. Think much of that text in Matt. xvi. 26. "What is a man profited, if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?"

2. Be not a stranger to yourself; but often search into the state and frame of your heart. (Ps. iv. 4.) When others are

censuring and backbiting their neighbours, be you trying and censuring yourself. Self-examination is a most necessary duty. "Examine yourselves, whether ye be in the faith : prove your own selves." (2 Cor. xiii. 5.) Judge of your *eternal* state by your *spiritual* state : and judge of your spiritual state by the bias of your affections, the sources of your delights, and the allowed actions of your life. Judge of it by your hatred of sin, and love to Christ ; by the conscience you make of secret prayer, and reading God's word. In communing with your own heart, ask yourself what are likeliest to be your death-bed thoughts and wishes ? Will they not be such as these ? O that I had loved Christ more and the world less ! O that I had improved Gospel opportunities better ! O that I had accepted Christ's calls and invitations more readily ! O that I had spent more time in prayer and searching the Scriptures ! O that I had been more spiritual and fervent in every duty ! Ask yourself, what are those sins and practices which will appear most frightful when you see yourself within a step of God's tribunal ? Commune with your own heart upon your bed, apply the blood of Christ to wash away your transgressions ; and ask, what is my present state ? Should I be willing to lie down and die in the frame and disposition I am in just now ? And I know not but I may be as near death this moment, as

if I were struggling with the pangs of dissolution !

3. Put a high value upon precious time, and devote the earliest and best part of it to God and the interests of eternity. Look upon loss of time as a greater loss than the loss of money, or any worldly thing. Shun, therefore, idle and unprofitable diversions. Let the morning of your youth, and the morning of every day, and particularly the precious time of the Lord's-day, be employed and improved for God and the good of your soul. You cannot consecrate yourself too soon or too entirely to God and his service. As he demands, so he deserves, the first and the best of your days. "Remember now thy Creator in the days of thy youth." (Eccles. xii. 1.) Honourable mention is made in Scripture of the child Samuel's ministering before the Lord—of young Josiah's tenderness of heart—of Solomon's early choice of wisdom—and of Timothy's knowledge of the Scriptures from his infancy. Allow some time every day to think of and prepare for eternity ! O eternity ! One serious thought of eternity is enough to strike a careless soul to the heart. Man stands every hour at the door of eternity, and if he step in while out of Christ he is eternally undone ! What an awful thought is this ?—Every one of us within a step of being eternally blessed, or eternally cursed—eternally saved, or eternally lost ! O, if every one did



but believe and consider this! If we could but all *pray* as for eternity! *repent* as for eternity! *hear* as for eternity! and *live* as for eternity! O, let not religion be your diversion, but the chief business of your life. It is the one thing needful. "Give all diligence to make your calling and election sure." Make sure your calling, and thus you make sure your election. If you would make sure your calling, make it sure that you are united to Christ by faith, and that Christ is the life of your souls; "that when Christ, who is your life, shall appear, you may also appear with him in glory." Do not rest in convictions, nor in tears, nor in prayers, nor in duties, nor in any thing short of Christ. Press both for an interest in Christ, and for the assurance of it. Assurance is attainable, and has been attained by many. And it is most necessary for cheerful obedience, for bearing the cross, rejoicing in the Lord, giving thanks for redeeming love, and for performing many other duties of Christianity.

4. Employ Christ as your surety in all cases, and in every difficulty go to him for relief. When you are called to perform duties, bear afflictions, resist temptations, struggle with corruptions, or engage with enemies, look still to Christ, and cry, "Lord, be surety for me. O Lord, undertake for me." (Ps. cxix. 122. Isa. xxxviii. 14.) Plead his own promise, and expect the fulfilment of it. "As thy days, so

shall thy strength be." (Deut. xxxiii. 25.)

5. As you expect to live with Christ in heaven, study to live with him on earth. Make his honour the ultimate end of all your designs and actions. Aim at a universal conformity to his laws and precepts, and cleave fast to him in a way of holiness, whatever it may cost you. Think not the worse of Christ and his ways on account of the reproach and persecution they may bring upon you. Join with the little flock to whom the kingdom is promised, which will abundantly compensate all your sufferings for Christ. Never follow a multitude to do evil, but ever cleave to the Lord with purpose of heart, however few join you.

6. Draw all your strength for work and warfare from Christ, and never let your duties take the place of his righteousness. Christ himself tells us, that without Him we can do nothing, (John xv. 5;) i. e. nothing aright, or, nothing that is acceptable to God. While you seek after holiness, never let it take the place of the righteousness of Christ. Holiness is to be loved, but His righteousness only, is to be trusted; for though holiness be a necessary qualification for heaven and salvation, and our evidence of it, yet the righteousness of Christ alone is the foundation of it, and of our title to it. Let Christ's name be dear to you, "the Lord our righteousness." The Apostle Paul (2 Cor. iii. 5.) owns, that of

himself he could not so much as think a good thought; but (Phil. iv. 13.) that he could do all things through Christ that strengthened him: and hence he exhorts us to be strong in the Lord, and in the power of his might. Let us think before we go to duty, from whence our strength for it must come, and study to fetch it in by faith and prayer; and when we are assisted, let us ascribe the glory to Jesus. Be assured, that your most costly sacrifices are unsavoury, if they be not perfumed with the fragrant incense of Christ's merit and intercession, and that your fairest righteousnesses are but as filthy rags in God's sight, if Christ's righteousness do not cover them. Let it therefore be your constant language, "In the Lord Jesus have I righteousness and strength," (Isa. xlv. 24.)

7. Begin and end every day with God. (Ps. v. 3, 4. 8.) Let prayer be the key to open the heart to God in the morning, and lock it against all his enemies at night. Let no Christian say, he cannot pray; for prayer is as necessary to him as breath. (Lam. iii. 56.) Let none say, they have not time for it; better take time from sleep than want time for prayer. Think it not enough to *say* your prayers; but *pray* in prayer, i. e. pray with sincerity and fervour. Think with yourself, *this morning* may be my *last morning*, or, *this night* my *last night*; for certainly that morning cometh of which you will never see the night, or that night

of which you will never see the morning. Let the conclusion of every day put you in mind of the conclusion of all your days, and that the long night of death will put an end to all your work, and bring you to a reckoning with your great Master for all you have done. O! to lie down every night reconciled to Him! O that we could lie down and leave our hearts with Christ, and compose our spirits so as if we were not to awake till the heavens were no more!

8. Sojourn in this world as travellers through it to another and a better country. "For here have we no continuing city." This is God's command, "Arise and depart, for this not your rest." And, remember, if we would be right travellers towards Zion above, we must have Christ in our hearts, heaven before our eyes, and the world under our feet; we must take God's Spirit for our guide, his word for our rule, his glory for our end, his fear for our guard, his people for our companions, his promises for our cordials. Religion must be our business, prayer our delight, holiness our way, and heaven our home. Let Zion's travellers distinguish themselves from the men of this world. Let Christ always be precious to you, the word sweet, sin bitter, the world a wilderness, and death welcome. Let Christ's will be your will, His cause your concern, His success your joy, His cross your glory, His sufferings your medita-



tion, His wounds your refuge, His blood your balm, His righteousness your clothing. Let your hearts burn with love to Christ: let it be your delight to think of Christ, to hear of Him, to read of Him, to speak of Him, and your highest pleasure to converse with Him.

9. Improve the talents God gives you for his service and glory. Remember, you were not made for yourself only, but for society and the benefit of others. Study, therefore, to be useful. Employ your gifts, your substance, and whatever God has bestowed upon you, for the good of your fellow-creatures; teach the ignorant, relieve the poor, strengthen the weak, comfort those that are cast down. Commend Christ as an excellent Master, and a loving Saviour, and invite poor sinners to come and see that the Lord is good. Pity those who are strangers to him, and pray for them.

10. Since God distinguishes you from others by his mercies to you, see that you distinguish yourself from others by your service for him. Are you a Christian indeed? Then you are more nearly related to Christ, and under greater obligations to live and act for him than others. Others have common mercies; but you have covenant mercies—mercies that accompany salvation. You *know* more of the things of God; you *profess* more; you promise and engage to do more than others. To you, therefore, the Lord Jesus

puts the question, "What do ye more than others?" (Matt. v. 47.)

Do you ask, Wherein should believers distinguish themselves for God? Answer;—You should testify against what is dishonouring to Him, by abstaining from *all* known sin, and from those sins that are common and fashionable, and little thought of by others. By reproving sin in others, and endeavouring to pluck them out of the fire. By keeping up family religion in the midst of business, and banishing all known vice from your dwelling. By keeping holy the Sabbath. By meek and lowly behaviour. By showing a special regard for those who are stamped with God's image, though mean or despised. By forgiving wrongs, and rendering good for evil. By paying a great respect to God's word and ordinances. By being much and practically concerned for the enlargement of Christ's kingdom. By never venturing upon any known sin for the sake of worldly gain. By keeping a watch upon your lips, and praying for special grace to govern that most unruly member, the tongue. "Let your conversation be as becometh the Gospel of Christ." And by making conscience of relative and social duties, so as to be good husbands, good wives, good parents, good children, good masters, good servants, and good neighbours. "For the grace of God, which bringeth salvation, teacheth us, that, denying all ungodliness, we should live soberly,

righteously, and godly in the present evil world ; looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—(Titus ii. 11—14.)

11. Study much the great Gospel lessons of denying yourselves and exalting the free grace of God. The design of the gospel is to cast down self and all idols, that God alone may be exalted ; it is to make self nothing and God all, in point of wisdom, strength, righteousness, and glory. It is to take man wholly off himself, and to cast him on Christ for the whole of his salvation. It is a good sign of a saving change upon the heart when a man is thus humbled, and cast in the gospel mould, when self-loving is changed into self-loathing, self-admiring into self-abhorring, self-excusing into self-accusing, and self-seeking into self-denying.

12. Walk cheerfully and contentedly in every condition. What, though a believer in Jesus be fed with the bread and water of affliction, he has other bread and another cup to sweeten both. *The forgiveness of sin* is a reviving cordial in every case. Have no will of your own distinct from the will of God ; but be resigned to his disposal in all things, and let his choice be always your choice. When you cannot bring your condition to your mind,

endeavour to bring your mind to your condition, believing that the will of God is always best for you. Remember that He has engaged to be with you in all states and conditions, and to make all things work together for your good. He will not break, or be unmindful of, his covenant. His promises are the sure mercies of David. All things are your's, for ye are Christ's. Well then may you say, "Lord, choose thou mine inheritance for me?" And assure yourself, that it shall be done with infinitely more wisdom and love than if you were to do it for yourself.

13. Be watchful against all sin, and particularly the sin which most easily besets you. (Prov. xviii. 23. Heb. xii. 1.) Our adversary the devil well knows this sin, and on what side we may be attacked with the greatest success. He is sure to bring his strongest temptations thither, and to employ his most subtle wiles and devices that way to ensnare us. Happy for us, if we can say, we are not ignorant of his devices ; and still happier shall we be, if we are enabled alway to resist him, steadfast in the faith. A holy fear of departing from God, is a good mean to keep us from departing from Him. It becomes us to watch against all sin—sins of omission and sins of commission. Guard against those sins and evils now, in the time of health, that may put thorns in your pillow when sickness and the harbingers of death approach



—such as mispending of precious time, neglect of prayer or reading of the Holy Scriptures, formality or lukewarmness in religion, earthly mindedness, unthankfulness for mercies, or misimprovement of them. O grieve not the Holy Spirit of God by neglecting your convictions, falling from your first love, returning to those sins which you have mourned over, sinning against light, and after afflictions. Be always jealous of your deceitful and treacherous heart, knowing it is bent to backsliding. Endeavour to preserve always a watchful and tender frame of heart, and be afraid of falling away. Lie not quietly in any sin, but go to the cleansing fountain, and beg more strength and faith from Christ your Head.

13. Be looking and longing for the heavenly supper of the Lamb. (Phil. i. 23. Rev. xix. 9.) Those who have tasted that the Lord is gracious, love his ordinances, and long for their return on earth, that they may enjoy communion with him. This makes them cry, "When shall I come and appear before God? My soul thirsteth for thee in a dry and thirsty land, where no water is, to see thy power and thy glory so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee." Yet, these are but small foretastes of the felicities which are reserved for the saints above. "In thy presence is fulness of joy, at thy right hand there are plea-

tures for evermore." "He will bring me to his banqueting-house, (may every follower of Jesus say,) and his banner over me shall be love." He will feed me with the fatness of his house, and make me to drink of the rivers of his pleasure. O what is our drinking of the fruit of the vine here, to our drinking it new with Christ in his Father's kingdom above! Therefore look out, and long for the time when the day shall break and the shadows flee away, the marriage of the Lamb be triumphantly solemnized, and the whole church, his bride, be presented faultless before the presence of his glory with exceeding joy. Blessed are they who are called to the marriage supper of the Lamb! These are the true sayings of God. Lord, I believe; help thou mine unbelief. Amen.

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## MISSIONARY.

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### FOREIGN.

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#### SANDWICH ISLANDS.

FROM the "London Missionary Chronicle," for October, 1823, we copy the following communications addressed by the Rev. Mr. Ellis, to the London Missionary Society. It is highly gratifying to witness the cordiality and Christian friendship which exist among these amiable servants of the cross, although supported by different Societies and belonging

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to different nations. The effectual door opened by Providence in the Sandwich Islands for the labours of missionaries and Christian teachers, seems to afford cheering inducements for the religious public to open a liberal hand in support of that interesting mission. The islanders of the Pacific Ocean exhibit a readiness to abandon their degrading and cheerless systems of pagan worship, and admit Christian institutions, unparalleled in the sacred history of heathen reform. The trials and discouragements of a South Sea missionary are small compared with those of a Stach in Greenland, a Brainerd in New-Jersey, a Ziedenbalg at Tranquebar, a Hall at Bombay, a Carey at Mudnabatty, or a Judson at Rangoon. Nevertheless, even there, the Saviour's heralds need a fervent devotion to the cause of their Master, and the unceasing supports of Divine grace, to enable them to endure hardness as good soldiers, and be found faithful unto death.

We hope soon to hear that the emperor and ministry of Burmah, are, like the authorities at Oahu, lending their aid and example in support of Christian truth and ordinances.

*Oahu, March 10, 1823.*

"Rev. and Dear Sir,—Capt. Chandler, of the Pearl, being about to sail for America, I very gladly avail myself of the opportunity thus afforded, to acquaint you with our arrival here on the 5th of February last, after a safe and comfortable passage of five weeks from the Society Islands. We approached these shores, destined to be the scene of our future exertions in the great Redeemer's cause, with feelings of peculiar interest and delight. On landing, we were kindly received by our dear brethren and sisters, the American Mis-

sionaries, who have hospitably entertained us beneath their friendly roof, till provided with a house to go into. The king and chiefs also greeted our arrival with pleasure, and seemed to have been waiting for our return, according to our promise made on a former visit, in company with the deputation.

"I was happy to find the good work had gone on more encouragingly since our departure. The king and principal chiefs of all the islands we found very favourably disposed towards the religion of Jesus Christ, and diligent in the use of the means of instruction, several of them having made a very respectable proficiency in reading and writing, being able to write intelligibly, and read the small spelling-book published in their language. The Sabbath-day is kept as a holy day by all the chiefs and many of the people, who to a great degree abstain from labour, barter, and other worldly occupations. Every Saturday night, Mr. Pitt\* sends the king's crier round to proclaim throughout every part of the village, that the morrow is the sacred day, that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandal wood, shoot birds, or follow any of their games or play, but go to the place of worship and hear the word of God! Few public criers have such commissions! We have very good congregations on the Sabbath days, and also on Wednesday evenings; frequently about one thousand attend, though not more than five hundred can be accommodated inside the chapel; but this is not perhaps one-fifth of the population of the village of Honoruru, where for several Sabbaths past we have had a meeting in the evening, either at the king's large house or in one of the public school houses, which is in general well attended. Messrs. Bingham, Thurston, and myself, each share in the

\* Karaimoku, the King's Prime Minister, so called.



labours of preaching, which enables us to be more extensively useful; and we sometimes have preaching in two different places at the same time. The work of teaching goes on pleasingly, though not so rapidly as we could wish. The arrival of the missionaries from America will render very considerable aid to this department of labour. Auna, whom we left here on our former visit, is actively engaged in teaching the people to read, and, together with his wife, exerts, we believe, a very favourable influence over the people at large. Tauga, the native teacher we have brought with us this time from Huahine, is, by the chief's request, attached to the king's mother and her connexions, to teach them to read and write. The king's mother and her husband are chiefs of considerable influence, and are very friendly; we trust, Tauga and his wife will be of great service to them. We receive almost daily applications for books; as the edition lately printed is found inadequate to the demands of the people, the brethren intend soon to print another edition, adding sixteen pages, which will render it a very useful little book.

Ever since we have arrived here, my time has been most completely taken up with the immediate concerns of the mission; so much so, that I could not even attend to the landing of our things from the ship. The regular meetings in the place of worship and in the village, the attendance on the king, which he daily expects when employed at his desk, conversing with the chiefs from house to house, occasionally acting as interpreter for the king or some of the captains in harbour, &c. who have business to transact with him, sometimes detain me from home from early in the morning till late in the evening. The numerous and various duties that every day devolve upon us, are fast augmenting, and pressing more heavily, which directs us continually to look to Him, through whose grace and strength

alone we can accomplish the work given us to do. The climate is, I think, more congenial to our constitutions than that of the Society Islands. I have had my health better ever since our first visit, though Mrs. Ellis has had two very severe attacks since our arrival. The air is cool and bracing, and the weather to us seems very cold. The village in the vicinity of which we live is very populous, containing probably between five and six thousand inhabitants, besides foreigners, of which at times there are considerable numbers. There are about sixteen merchants, including the American consul, who reside here constantly, to transact business with the natives, and with the shipping that are continually arriving. Honou-ru, possessing the most convenient harbour of any of the islands, is a place of very considerable commerce; sixteen large vessels have arrived during the short period that we have been here, most of them whalers, who put in for refreshments; among them are two English ships, viz. the *Indispensable*, Captain Brooks, and the *Princess Mary*, Captain Clark, both of London.

"The great population, and the very frequent arrivals of vessels, which generally want fresh supplies of provisions, firewood, &c. render those articles very dear. The common price for a hog is from six to ten dollars. Potatoes are about one and a half dollar per bushel; firewood, ten sticks per dollar, and other articles in proportion. A dollar a day is also the common price of labour, though the natives sometimes work for less. Every article of clothing is also very dear, being first taken from England to America, and brought from thence to these islands, except so much as is brought from China. A hundred per cent. on the American or China price, is the lowest rate at which they are ever disposed of here; but I hope we shall receive a sufficiency for our family from England, which will save a considerable expense. It is very likely

we could be supported for half the amount in any of the other islands; but I think that will not be considered a sufficient reason for our removing from this: Oahu being the residence of the king, the seat of government, the abode of all the principal chiefs of the other islands, and of most of the persons of influence in the whole group. The King and Queen of Tauai, the Governor of Maui, several Chiefs of Hawaii, as well as the king and Mr. Pitt, make this the place of their constant residence. It is also probably the station at which many of the elementary and other books in the language will be prepared and printed, and the translation of the Scriptures carried on. Some of the chiefs have expressed their wishes that we should remove to Maui, or Hawaii, but the king and Karaimoku, with some others, wish us to remain. The American brethren are also decidedly of opinion that this is the station where our aid is most needed, and where we can most effectually advance the common cause. Thus Providence seems to point out this as the station we should occupy. However, I shall be happy to receive the opinion and advice of the directors, as to my continuing here, or removing to some of the adjacent island.

"Very considerable expense will be saved by the directors sending out supplies from England, particularly articles of clothing and barter; among the latter, knives, scissors, axes, and files, together with printed cottons, and calicoes, coarse and cheap, are the most useful. I shall be much obliged if by the earliest opportunity the directors will send out a close cooking-stove, one sufficient for a family, and to consume at the same time the smallest quantity of fuel. It is an essential in this part of the world. It will soon repay its cost by saving fire-wood, which is perhaps the most expensive article in domestic economy. It costs the mission family about 14 dollars per month, for this article exclusively. They have lately pur-

chased a vessel for 400 dollars, principally for the fuel it will furnish. I have written to Mr. Marsden for a stove, but it is not probable he will be able to procure one; however, should he send one, it will have saved its cost by the time one arrives from London, and will always be worth more than it cost. I regret exceedingly that our necessary expenses here should be so much greater than in the Society Islands; but I take this early opportunity of assuring the directors, that the strictest regard to economy, and to saving as much as possible the funds of the Society, will invariably influence my conduct, both in putting up our dwelling, and procuring food and clothing. I trust, that after the first year, the expense of our support here will be very considerably diminished. The very extensive good to this nation, which our residence among them seems calculated to produce, will, I hope, counterbalance the expensiveness of the place.

"I feel very much the loss of the libraries of the brethren in the Society Islands; I have brought with me but a very inadequate stock to aid me in the work before me. Any benevolent individuals who may feel interested in the advancement of the moral and intellectual improvement in the Christian instruction of this people, would render no inconsiderable aid by donations and books. Those on history and philology, together with any critical works on the sacred Scriptures, particularly on the Old Testament, would be most valuable.

"A very considerable reinforcement of labourers is almost daily expected from America, among whom there will be perhaps five preachers; but it will be some time before they will be able to speak to the people; and even were they able to begin their labours immediately on landing, the field is wider than they could occupy. The population is stated at 150,000 in all the islands, probably it exceeds a hundred



thousand, to all of whom a preacher has now free access ; but to many, even when additional aid shall arrive, only occasional visits can be paid, and those probably at distant intervals. It appears very desirable, should brother and sister Williams' indisposition render it necessary for them to quit the Society Islands, that they should remove hither before they finally depart for England. I think the climate such as would restore them to health, and allow them to remain on the field, (an object I know to be dear to their hearts,) in a very important station among a people literally perishing for lack of knowledge, which brother Williams' acquaintance with a language so analogous to their own, would soon enable him to impart. I have written him to that effect by the return of the *Active*, and I believe the American brethren have done the same.

"The prospects of usefulness here are very great and encouraging ; the set time to favour this people seems indeed fully come. The indications that God is about to smile upon them in a remarkable manner, are daily becoming more numerous and striking. The ear of the people seems given to the words of instruction. The balance with respect to all the people of authority and influence is decidedly turned in favour of Christianity. The united and continued prayers of the American churches in behalf of this people appear to have been most signally answered in the very pleasing attention which they pay to the outward means of grace. Let British churches unite their prayers with those that arise from the western shores of the Atlantic, and I feel convinced that the gracious influences of the Holy Spirit will be poured out upon them, in all its mighty energies and operations. His holy influence only seems wanting, in order to *another* nation's being, as it were, born in a day. May God in mercy stir up the churches, both in England and America, to united, fervent, special prayer, not only for this

nation, but for every group and every solitary island upon the bosom of the vast Pacific, till they shall all become evangelized ; till all shall rejoice in the pure rays of gospel truth, and bask in the beams of the Sun of Righteousness, which shall chase away the ignorance, darkness, and cruelty, that now envelop their delightful abodes. I have since our arrival here, had several interviews with a native of the Marquesas (lately arrived from thence,) with whom I could converse intelligibly. He informed me several Tahitians had occasionally visited them ; that the chiefs and people were desirous missionaries should be sent to them, that they would not molest them. It has long been a matter of deep regret to us all, that they should remain so long in the neighbourhood of the Society Islands, unvisited, degraded by idolatry and wretchedness, without a friendly guide to conduct them to the temporal and spiritual enjoyment of all those inestimable blessings which Christianity is calculated to impart.

"The frequent arrivals bring a great number of British and other seamen to this place, and I have occasional opportunities of recommending to their attention the one thing needful. I think Bibles and Testaments, and religious tracts, could be distributed with considerable advantage, and I should be very glad to receive a supply.

"The letter of the king, I think, will be peculiarly gratifying to the society, not only as a specimen of his progress in writing, but also as an indication of his views and feelings with respect to Christianity. The matter and manner is entirely his own, and the translation very literal. The copies of the letters between Rev. Messrs. Thurston and Bingham and myself, will show the amicable manner in which we commenced, and, I hope, shall carry on our arduous work, and will, I trust, be gratifying to the patrons under whom we respectively labour.

"I shall feel very considerable anxiety till I have the pleasure of hearing from you, though I am confident you will approve of our removal from Huahine. I hope to be favoured with communications by the earliest opportunity. In the mean time, I remain, Rev. and dear sir, your obedient servant in the gospel,"

WILLIAM ELLIS.

*Letter from the American Missionaries in Oahu, to Mr. Ellis.*

*Honolulu, Feb. 19, 1823.*

DEAR BROTHER ELLIS,—Safely and seasonably arrived at this new missionary field, as the scene of your future labours in the gospel of our common Lord, you will permit us as your brethren to tender our sincere congratulations and affectionate welcome. We have with admiration witnessed some of those striking movements of Providence which led the way and brought you hither, to unite your experience, your counsels, your prayers, your labours, and your influence with ours, in the great work of giving to this nation the inspired word of God, with ability to read it intelligibly, and leading them to the obedience of the truth as it is in Jesus; and we regard our arrival and settlement here as an important means of comfort and aid to us, and an accession of strength to the cause of missions here; and as one of the special tokens of God's merciful designs towards the benighted and degraded inhabitants of the Sandwich Islands.

We have long ago opened our arms and our bosoms to receive you; we now gladly hail your arrival; and with unfeigned satisfaction and unreserved approval, as your brethren and fellow labourers, embrace you as a minister of Christ, and as a missionary of his cross; and while we feel and cherish an ardent desire that we may ever be mutual helpers and comforters in the toils and trials of a missionary life, you will in all

matters relative to the acquisition of the language, the translating and publishing of the scriptures, recommending important measures to the government, devising and executing plans for urging forward the intellectual and moral improvement of this nation, allow us with special confidence to rely on your experience and opinion, your counsels, and your aid. Fully persuaded as we are, that no interest separate from, or opposite to, that which we seek in the sacred cause, will ever be embraced in your designs, it shall be our steady aim to afford every facility in our power for the promotion of your most extended usefulness in these islands of the sea, whose salvation we would unitedly seek. "Thine are we, David, and on thy side, thou son of Jesse, peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee."—"Lift up thine eyes and look around on the fields, for they are white already to the harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

We are, dear brother,

Very affectionately yours, in  
the labour and fellowship of  
the Gospel,

HIRAM BINGHAM,  
ASA THURSTON.

P. S. We subjoin a copy of the resolution passed at a meeting of brethren at the Mission House on the 8th inst. with reference to the arrival of yourself and Mrs. Ellis—

*Mission House, Oahu, Feb. 8, 1823.*

As Divine Providence seems so conspicuously to have marked the way for the entrance of Mr. and Mrs. Ellis into this missionary field, and as they have come hither with the hearty approbation and affectionate recommendation of the agents of the London Missionary Society, the Rev. Daniel Tyerman and George Bennet, Esq. and of the Rev. Messrs. Orzmond, Bourne, Barff, Wil-



liams and Threlkeld, fellow-labourers in the South Sea Islands, to unite with us as colleagues and fellow helpers to the truth in turning this nation to the service of Christ our common Lord, the Proprietor and Redeemer of nations: *Resolved*,—That we affectionately receive them as such, tendering to them heartily, our Christian and missionary fellowship and aid, with the earnest hope and prayer that our union and co-operation may be affectionate and uninterrupted, until we shall be called from our labours to eternal rest. Done by the mission.

H. BINGHAM,      D. CHAMBERLAIN,  
A. THURSTON,    E. LOOMIS.

*Copy of a letter to the Missionary brethren, in answer to the above.*

*Oahu, Feb. 25, 1823.*

DEAR BRETHREN,—The warm congratulations on our arrival here, and the very affectionate welcome to these shores, conveyed in your kind epistle of the 19th inst. I received with unusual emotions of pleasure and satisfaction; and should have answered it at an earlier period, had not the immediate and more pressing duties of the mission so completely occupied my time and attention, as to put it entirely out of my power.

It is peculiarly encouraging to our minds to enter these interesting fields under such animating circumstances as those which mark our introduction to this enlarged sphere of missionary exertion, preceded and accompanied by a train of events which so strikingly display the Divine direction and approbation in our removal from the Society to the Sandwich Islands. Nor do I reckon among the least auspicious of those events, the ingenuous and benevolent manner in which we have been received by you, though coming from a different country, patronized by another society, and originally designated to a different field. The broad and catholic

principles which you have in the present instance so generously evinced, indicate an eminent degree of that disinterested and Christian liberality and benevolence so uniformly inculcated in the New Testament, and so conspicuous a feature in the signs of the times, when the principles of union and co-operation are so much better understood, and more universally acted upon, than in any preceding age of the church. Our union in the great cause which we have combined our energies to support, will be hailed by Christian philanthropists, both in America and England, as an indication of the approach of that happy period, when minor distinctions among the ministers and people of God shall vanish, when they shall recognise each other as brethren, wherever they may meet, and be as "one fold under one shepherd."

Allow me also to assure you, that, in complying with the solicitations of the chiefs of these islands, and your own deliberate recommendation to remove hither, I have been actuated solely by a sense of duty. I have no interests whatever to promote other than those equally dear to us both; no plans to pursue but those exclusively connected with the pure and unmixed doctrines and principles of the Bible; nor any object to accomplish, but to aid in laying the foundation of that glorious kingdom, the stability and extension of which we mutually count it our happiness to spend and be spent in advancing. I feel that it is unnecessary for me to add, that it is the undisguised wish of my heart to combine my efforts with yours, and uniformly employ any facilities which my acquaintance with the language, traditions, popular character, and general habits of the Society Islanders, may furnish, for the great object of meliorating the wretchedness of the long-neglected and degraded people around us, and conferring on them all the blessings Christianity is calculated to impart.

May our union be uninterrupted and permanent. May we ever walk in humble dependence on the great Teacher of mankind; may His Spirit pervade our hearts, and direct our steps and our every effort; and His abounding grace, crown our feeble exertions with divine and glorious success.

I am, dear brethren,

Very affectionately yours, in  
the bonds of the Gospel,

WM. ELLIS.

## RELIGIOUS.

THE extensive correspondence of the Agent of the General Convention will enable him, occasionally, to furnish us with letters from different parts of the Union, giving a fair representation of the state of religion and the gradual progress of benevolent feeling in the Baptist Denomination. From these we shall, as often as convenient, give extracts, or a condensed summary, which, we are confident, cannot prove uninteresting.

### MASSACHUSETTS.

*Extract of a letter from a ministering brother, in Middleborough, dated December 18, 1823.*

"WE are in this vicinity enjoying good bodily health, and we have some things of a spiritual nature which afford us cause of joy. The Lord has been pleased to pour out his Holy Spirit upon this town the summer past, and two or three hundred souls have been hopefully born into the kingdom of God. Upwards of 70 have, within three months, been added to the first Congregational church, and above 30 to us. We trust that the fruits of the revival have not been yet fully gathered in, in either place.

Indeed the precious work is still going on in our part of the town. How large the number of converts is in other Societies in town, I know not. To no other has there yet, I believe, been so many added as the above numbers. O, for hearts to bless the Lord! Barnstable and Harwich, on the Cape, have been blessed with very precious revivals the season past. Probably five or six hundred have been brought to rejoice in the comforts of religion in those towns and their immediate vicinity."

Another clergyman, in Ashfield, writes under date of December 22:—

"I have the satisfaction of seeing my exertions for the formation of a Missionary Society in this section of the state, successful. It is designed to include that part of the state which lies west of the Connecticut river, much upon the plan of a State Convention."

*Extract of a letter from a ministering brother in Bellingham, dated December 17, 1823.*

"You may be pleased to learn what our Female Society did the last year; I will therefore give you a brief statement. They collected for the Indian Schools clothing to the amount of eighty-six dollars, and money to the amount of twenty-five dollars. The clothing and money were, as usual, put into the hands of our Missionary Society: this has been forwarded. The money was appropriated to the purchase of a Burman female child, and has not been forwarded, but will be soon. This Society consists of about forty members. It is worthy of special notice, that one woman, in moderate circumstances, a member of the Society, gave in money, besides what she contributed to their treasury, six dollars, the fruit of her labour one hour in a day for a year, after the usual hours of labour were completed. As I



was the almoner of her bounty, this liberality deeply affected my heart, and the more so for the manner in which it was earned. Her name she required me never to tell.

I wish farther to state that I have, as Treasurer of the Worcester County Mission and Education Society, forwarded to Mr. Jonathan Carlton of Boston, agent for that purpose, three boxes of clothing for Indian Schools, valued at about two hundred dollars. One other box was forwarded on behalf of our Society from Harvard by the Female Society in that place. This box was valued at about sixty-five dollars. Thus you see that our Society have not forgotten to do good, and to communicate; convinced that with such sacrifices God is well pleased.

NEW-YORK.

*Extract of a letter from a ministering brother in Fredonia, dated November 7, 1823.*

"SINCE I wrote you last, I have visited New-York, Providence, and Boston; my object was to obtain assistance in giving the finishing touch to our meeting-house in this village the present fall. I succeeded in obtaining between 4 and 500 dollars. And we have the pleasure to inform our brethren that the first Baptist meeting house on the shores of Lake Erie, is now completely finished, with the exception of the inside painting of pews, gallery, &c. which will be finished in a few days, when we intend solemnly dedicating it to the service of Almighty God.

"On the 1st Wednesday of September, 17 churches met in this county by their delegates, and formed an Association called the Chataugue Baptist Association. Nothing was said at our meeting upon the subject of missions. But I hope that at our next meeting we shall be able to lay some communication from the Board before the Association, and that we shall feel it our duty and

privilege to engage with our brethren to send the gospel to the destitute.

"The revival in this place has nearly subsided; twenty-six have been baptized, and twenty-one added by letter. Many who united with us by letter had lived here many years without uniting with the church, on account of the darkness of their minds."

*Extract of a letter from a ministering brother in Rochester, dated December 17, 1823.*

Although this people, hitherto, have been few, feeble, poor, and scattered, struck with death, and nearly plucked up by the roots, yet, since my arrival in this place, last June, there has been a very pleasant excitement both in the church and society; the church has doubled in its numbers, (additions principally by letter)—our congregation has increased to very respectable numbers, and is beginning to acquire considerable permanency: and, notwithstanding the brethren want arousing and instructing, and making all over new, especially as to the cause of science and missions, yet I feel not discouraged. My faith says, that time and the Divine blessing will turn the leaf, and present in fair type, on good paper, the living, precious truth—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

VIRGINIA.

A letter from a ministering brother at Meadow-Dale, Greenbrier county, to the publisher of the Luminary, under date of December 26, 1823, says:—

"I have baptized since last March, 47 persons, and entertain hopes of several more. It is expected there will be at least three new churches constituted within the bounds of our little association, in a short time. You will be gratified to hear that we have formed a Mis-

sion Society, and hope to be able *at least* to do something for the cause of God in aiding missions."

*Extract of a letter from a ministering brother in Halifax county, dated December 22, 1823.*

"I rejoice to hear that his Burman majesty does not manifest that degree of hostility to the propagation of the Christian religion in Burmah, which it was feared he would. O, that the Lord may bless the mission, and save the Burmans!

"I read with pleasure, in the Luminary, of revivals of religion in different parts, and hear of the work of the Lord in others; but in this section, we have to lament our coldness and barrenness. O, that the Lord would revive his work amongst us!"

#### NORTH-CAROLINA.

*Extract of a letter from a ministering brother in Craven county, dated December 21, 1823.*

"SINCE our Association, I have thought of writing you, for although it was not a large one, yet it was good, for harmony and peace prevailed. You have been so long accustomed to hear of our opposition to missions, that it might have seemed that improvement or reformation was hopeless. I have stood for years almost alone;—but a few months past one of our ministers in my hearing preached publicly and vehemently against missions, and I was under the necessity of making a delicate opposition to him. He has written the circular for our association; and when it was produced, lo! it *advocated* missions in a most lucid and powerful manner: and what might seem equally surprising, it was well received. So that it is probable the time will come when we shall not *think* and *talk* only, but also *act*."

Another communication informs us, that, in some of the

lower counties of this state, there has commenced a very encouraging revival of religion. Several young men of promising gifts and ardent piety, give evidence of a Divine call to the work of the ministry.

#### GEORGIA.

*Extract of a letter from a ministering brother in Montgomery county, dated December 7, 1823.*

"THE Missionary cause yet has many enemies in some sections of our state; but this opposition must subside, for the work is the Lord's, and it will ultimately prevail. In the lower parts of the state, the work is still going on moderately. The Saturday before the fourth Sabbath in last month, I preached to the Presbyterian congregation in Midway; there were that day received into the church, I think five members (all blacks). The Saturday before, the ordination of brother Shannon took place in Sunbury, and the day following, brother Scriven baptized his nephew, a Mr. Hart, and I think fifteen blacks. A great number of the blacks in the low country profess religion. In one coloured church in Savannah there are upwards of 1200 members; and in another, upwards of 800. In the Presbyterian church in Midway, I should suppose there must be several hundreds of those persons—in the Sunbury church there are several hundred—in the Newport church, under the care of brother Ripley, there is a considerable number,—in the great Ogeeche church, there are upwards of five hundred persons of this description—forty-four of which I baptized, in one day, in July last; the time I was engaged in the administration was precisely ten minutes. But notwithstanding the ingathering which has been so considerable in the lower parts of the state, there are many places that still are experiencing a win-



ter season. O, my dear brother, I long to see the happy day when all the desert wastes shall blossom as the rose. May God hasten the wished for season."

ILLINOIS.

*Extract of a letter from the Rev. J. M. Peck, Rock Spring, St. Clair county, dated December 4, 1823.*

"I have made a second excursion through the counties up the Illinois river, much to my satisfaction. In Carroton and vicinity, some appearances of a revival were exhibited. During my route, I had the misfortune to lose my horse in a large tract of barrens, which detained me several days. The horse I found, but saddle, bridle, surtout coat, and valice, were irrecoverably lost.

The cause of a dear Redeemer is progressing, though gradually. In Missouri more favourable appearances are manifest. I have been enabled to bring my plans into execution better the past season than any former year, and begin to find the advantage of co-operation from some worthy individuals who are entering the field."

INDIANA.

*Extract of a letter from the Rev. James McCoy, Salem, Washington county, dated December 9, 1823.*

"Having just returned from the Carey Mission, I now haste to write you a few lines, enclosing the minutes of the Blue-River Association. I should have written sooner, but a few days after the Association I started to see my brother Isaac. The minutes were in press, but not finished; an opportunity has not served till now. If I mistake not, I informed that a society was formed here, the object of which, in part, was to aid the mission. I conveyed the contributions of the society to the mission, and had the

happiness of an interview with my brother, which was altogether agreeable. I took a full view of the establishment, found the family to consist of about seventy person, all in good health, except some cases of whooping cough. They are at present supplied with provisions. The establishment is handsomely situated, and well calculated to answer the purposes intended, when properly improved—their rules (which I conceive to be good) were strictly adhered to, and good order was exhibited throughout. Spent two weeks with my brother, visited the lake, returned home in good health, found my family all well. The churches composing our Association represent a lukewarm state in religion, yet peace generally abounds; but few additions, yet we have reason to rejoice, and praise God for his goodness in calling a few from darkness to light, and from the power of Satan unto God."

MISCELLANEOUS.

THE WINE-PRESS.

FREQUENT allusion is made in Scripture to the wine-press; and in many instances it is necessary to know its construction, and the manner of using it, in order to understand the force of such allusions. The wine-press constructed for expressing the juice of the grapes, does not seem to be a moveable implement in the east; and our Lord, in the parable of the vineyard, says expressly, that it was formed by digging. Mons. Chardin found the wine-press in Persia was made after the same manner; it was a hollow place dug in the ground, and lined with mason work.

Most frequently, however, the presses consisted of two receptacles, which were either built of stones and covered with plaster, or hewn out in a rock. The upper receptacle was nearly eight feet square and four feet high. Into this the grapes were thrown and trodden out by five men. The juice flowed out into the lower receptacle through a grated aperture, which was made near the bottom of the upper one.

Mr. Jahn says :—

“The treading of the wine-press was laborious, and not very favourable to cleanliness; the garments of the persons thus employed were stained with the red juice, and yet the employment was a joyful one.”

It was performed with singing, accompanied with musical instruments, and generally among the treaders with shouting. See allusions to these practices in Isa. 16: 9, 10. Jer. 25: 30. & 48: 32, 33. Figuratively, vintage, gleaning, and treading the wine-press, signified battles and great slaughters, Isa. 17: 6. 63: 1—3. Jer. 49: 9. Sam. 1: 15. Formerly, the new wine or *must* was preserved in leathern bottles; and lest they should be broken by fermentation, the people were careful that the bottles should be *new*. Job 32: 19. Matt. 9: 17. Mark 2: 22. From dried grapes, when soaked in wine and pressed a second time, was manufactured, what in Acts 2: 13. is called *new wine*.

In connexion with these remarks, one short extract from Paxton may not be uninteresting :—

“The treading of grapes and olives, is a custom to which frequent reference is made by the inspired writers. The glorious Redeemer of the church appeared in vision to the prophet, in the garb and mien of a mighty conqueror,

returning in triumph from the field of battle, and drew from him this admiring interrogation: ‘Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?’ To which the Saviour answers: ‘I that speak in righteousness, mighty to save.’ The prophet resumes: ‘Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?’ And Jehovah Jesus replies: ‘I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.’ Isa. 63: 1, &c. As the raiment of the treader was sprinkled with the blood of the grapes, so were the garments of the Redeemer with the blood of his enemies, that were as effectually and as easily crushed by His almighty power, as are the clusters of the vine when fully ripe, beneath the feet of the treader. The same figure is employed in the book of Revelation, to express the decisive and fearful destruction which awaits the man of sin and his coadjutors, that refuse to turn from the error of their way. Rev. 14: 18, &c.”

#### SCOTCH ELOQUENCE.

THE preaching and writings of the Rev. Edward Irving, minister of the Caledonian church, Hatton Garden, London, have recently awakened much attention in the religious world. He has a manner and style peculiar to himself; so that his qualifications have been disputed, and his singular merits have been received with an almost unexampled difference of opinion. Mr. Canning declared that “he is the only man who conveys to him an idea of what Paul must have appeared when he addressed the Athenians.” The British Monitor says of him :—



"Mr. Irving's countenance is full of the most commanding expression. Like his writings, there is a wild irregularity about it, but it is the irregularity of genius. It is like the mountain cataract of his own romantic country—it is bold, vigorous, sublime, and even appalling. There is nothing of the brook's clear crystal about it; but there are moments too, when it seems to reach its resting place, and to subside into a calm serenity, as the sky reflected in a sleepy wave. This is peculiarly visible when he descants upon the charms of "Divine Philosophy." At such a moment, so placid is his appearance, that the most incredulous must feel with the poet—

"How charming is Divine philosophy!  
Not harsh and crabbed, as dull fools suppose,  
But musical, as is Apollo's lute;  
And a perpetual feast of nectar'd sweets,  
Where no crude surfeit reigns."

The action of Mr. Irving is said to combine those requisites so rarely found united—grace and power.

"In his lonely musings, when he would describe the beatitudes of a solitary life—when he reasons with his willing follower,—when he leads him 'from nature up to nature's God,' there is in his action a winning kindness which soon obtains a gentle ascendancy over the minds of his audience. This was beautifully illustrated in the delivery of the latter part of the following passage:

"Now, if you be aroused to think, let us argue together, and bring things to an issue. What hinders you from giving your habits to the Divine Institutions? Early habits hinder, the world's customary fashion hinders, and passion hinders, and a whole insurrectionary host of feelings muster against the change. Well, be it granted that a troop of joys must be put to flight, and a whole host of pleas and feelings be subdued, then what is lost? Is honour lost? Is fortune lost? Is God's providence cared away? Hath the world slipped

from beneath your feet, and does the air of Heaven no longer breathe fresh around you? Has life deceased, or are your faculties of happiness foregone? Change—the dread of change, is all. The change of society and habits, with the loss of some few perishable gayeties. Now let us reason together. Is not that as great a change, when your physician chambers you up, and restricts your company to nurses, and your diet to simples? Is not that as great a change, when you leave the dissipated city, outworn with its excitements, and live with solitude and inconvenience in your summer quarters? And is not that a greater change, which stern law makes when it mures up our person, and gives us outcasts to company with? and where is the festive life of those who sail the wide ocean? and where the gayeties of the campaigning soldier? and how does the wandering beggar brook his scanty life? If, for the sake of a pained limb you will undergo the change, will you not for the removal of eternal pains of spirit and of flesh? If, for a summer of refreshment amongst the green of earth and the freshness of ocean, ye will undergo the change, will ye not for the rich contents of Heaven? And if, at the command of law ye will, and if for gain the sailor will, and for honour the soldier will, and for necessity the strolling beggar will,—men and brethren, will ye not, to avoid Hell, to reach Heaven, to please the voice of God, to gain the inheritance of wealth and honour, and to feed your spirits' starved necessities—oh men, will ye not muster resolution to enterprise the change?"

He has a dialect almost peculiar to himself, and his language generally bespeaks an educated mind and a powerful imagination. The extracts from his writings which we have seen are replete with Scotticisms, most of which will probably be unpleasing to American ears. The Monitor, before quoted, says:—

"His style, however, is unlike any Scotchman's with whose writings we are acquainted. It is strange; but it is grand, original, and occasionally beautiful; it has much of the fervour and vigorous imagination of Burke; it has not the continuity of Alison, nor the unfailing argument of Chalmers. Like Grattan he abounds in striking metaphor, but he seldom attempts the antithesis in which Grattan so much delighted. His thoughts are often sublime, clothed occasionally in the most brilliant language, but more often recommended by energetic and nervous declamation. His language is always the phrase of an educated mind. It has charms for all men; the most highly gifted orators of the day, yet each differing in the attributes of his eloquence, Canning, Brougham, Sir J. Mackintosh, and Charles Phillips, are all to be seen struggling for admission to Hatton-Garden church, and all equally attentive to, and equally interested with, the preacher. Yet in their oratory these men have scarcely a single quality in common. The polished phrase and stinging epithets of Canning—the irregular but irresistible strength of Brougham—the stately period and splendid declamation of Mackintosh—and the beautiful imaginings, and the rainbow pictures of Phillips—all find something congenial in the style or manner of our preacher. We are anxious to abstain from quoting more than may be just sufficient to satisfy our readers of Mr. Irving's general style, and of the truth of the opinion which we have already hazarded. The passage which we now cite, is contained in the argument for Judgment to come, and it is, we think, a just specimen of our author's style, and of his bold and resolute censuring where he feels disapprobation to have been merited:—

"Of sensual life it is not necessary to speak at length, seeing it is so familiar to every man, having been at some time or other the very darling of his heart. It

consists in the delight which the body has with all the sensual objects of the earth; the delights of touch and fleshly intercourse; the gratification of bodily appetite; the relish of various tastes; the odours of smell; the melodies of sound; and the glorious objects of vision. This life of flesh and cultivation of the body affections, I regard as the lowest of all things to which human nature can be addicted. It is the animal existence. The brutes have it in common with men, though not in such variety. Its tendency is to destroy all moral and rational life, and spiritual life cannot breathe in its polluted sphere. Such men, of whom many are to be found in this age, are of the true sect of the Epicureans, and interpret the fable of Circe's cup, which transformed men into obscene bestial forms; and if any one so given up and changed out of his manly form, would know his degradation, or the heights of virtue from which he has fallen, he may see it represented in that most classical of all modern poems, the *Comus* of Milton, or in the *Castle of Indolence* of Thompson, which aims at the same noble end, though with unequal steps. But if they would be raised from the bed of such defiled embraces, and wild enchantments, they must listen to the great Disenchanter, who is the resurrection and the life; in whom, if a man believe, he shall never die. Oh! it afflicts me to see this generation to whom I write, merging apace into this inglorious life. It has its head-quarters in your splendid feasts and your Park parades, in your Vauxhalls, your Operas, and your Theatres. It is very hateful as it is exhibited in cities, where it is stewed up in hot quarters, and revels away the hours of quiet night, and wastes upon feverish couches the hours of cheerful day. In the country it shows itself under fairer forms—wandering from stream to stream—climbing the brow of lofty mountains—seeking love in cottages, and doating over the face and charms



of transient nature. Ah! in this shape it is a dangerous enchantment, for it takes the form of taste and poetry, and even affects the feeling of devotion; but, unless conjoint with that spiritual life whereof I am to discover the sources, it is vanity and vexation of spirit, and hurries one through an exhausting variety to the lethargy and tedium of overwrought excitement. This is the form of sensual life, which is prevailing at this day among our lettered and reading people. It hath been promoted and brought into maturity by the writings of Byron and Moore, who are high priests of the senses, and ministers of the Cyprian goddess, whose temple they have decorated with emblems of genius, and disguised with forms of virtue, and surrounded with scenes of balmy freshness; but, with all its forms and decorations, it is the temple of immoral pleasure, and the service of its inward shrine is disgusting immorality. It is very pitiful to behold the hopes of a nation—the young men and the young women, who are to bear up the ancient honours of this godly and virtuous island, hearkening to the deceptions of such enchanters, who, being themselves beguiled, would fain bewitch the intellectual and moral and spiritual being of others.”

Chalmers, who is also a Scotchman, is always argumentative, forcible, finished, and occasionally he exhibits fancy, but it is a fancy resembling the sun when it gleams on snow; there is a coldness accompanying it, which belongs to the character of the country, and makes it national eloquence.

Alison, author of an ingenious essay on Taste, has written sermons in very elegant language, but with such chilling peculiarities as makes them the obvious compositions of a Scotchman.

It is thus, for instance, he coldly discusses a theme, which is of all others the most likely to make

a man eloquent, the story of the Prodigal Son's return:—

“Let the gay, and the busy, and the active, pause in the midst of their career, and in these hours, at least, ask themselves whether their course resembles that which we have seen. If it does—if they, too, are wasting, for their own base or selfish ends, the goods which were committed to their care, let them not hope that the laws of the Eternal will change for them. Let them believe there is one process alone which can purify the waters which are hastening to eternity—let them consider that it is only while the mind retains its strength, and the soul its vigour, that the prodigal child of nature can arise from the dust into which he has fallen, and retrace the journey which has separated him from his Father.”

But of Mr. Irving there is said to be nothing national, except his Scotticisms and his dialect. He seems to be entirely reckless of the world's opinion, and with undaunted firmness he “cries aloud and spares not.” Like a torrent he seems to force his way through every barrier, resolved to find access to the consciences of the great and the noble, indifferent to their smiles or frowns. His feeling seems to be fervid, and his zeal glowing; and so long as he possesses the spirit of his Master, we cannot fail to expect from his labours the most beneficial results. We make one more short extract from the Monitor.

“He is a warm admirer of the Patriarchs of our church, and with very deep sorrow, and with extraordinary eloquence, does he complain of the death of religious subjects. ‘The grandeur of religious subjects is fallen; the piety of political subjects is altogether deceased.’ We hope for better things. We are convinced that as long as religion comes recommended to the people by such writings as Mr. Irving's, her gran-

deur will not fall. However ignorance may scoff, or stupid malignity make a sport and a mockery of such a writer, he is not likely to be disregarded by a people who have not lost all regard for the glorious truths of God—recommended, as such truths ought to be, by the rich contributions of that genius which is alone the gift of Heaven."

### COLUMBIAN COLLEGE.

*Monies received by the Treasurer of the  
Columbian College, from January 1st  
to January 31, 1824.*

From Female Cent Society of Richmond, Va. for endowing the Presidency,	\$ 10 00
From dividend on stock,	369 75
do. do.	225 00
From Joseph Haskell, Esq. Washington city, for endowing the Professorship of Mat. and Nat. Phil.	100 00
From John F. Wilson, Esq. Society Hill, S. C. for endowing the Presidency,	10 00
From Rev. Wm. Taylor, Concord, N. H. for endowing the Presidency,	1 00
From Samuel Winfree, Esq. Petersburg, Va. subscription of Reuben Win- free deceased, for buildings,	10 00
From Wm. Elliot, Esq. Washington city, for endowing the Professorship of Mat. and Nat. Phil. half,	50 00
From A. Marvin, Esq. Georgetown, S. C. for endowing the Presidency,	10 00
From Hon. Richard Bland Lee, Washing- ton city, for endowing the Profes- sorship of Mat. and Nat. Phil.	100 00
From General Wm. Williams, N. C. for professorship of Ecc. Hist. &c.	10 00
From Hon. Isaac Wilson, M. C. Middlebu- ry, N. Y. for endowing the Presidency,	10 00
From Madison Walthall, Esq. Richmond, Va. from Rev. B. Watkins, for endow- ing the Presidency,	10 00
From John Wheeler, Esq. Murfreesbo- rough, N. C. collected by ladies, for endowing the Presidency,	21 00
From Hon. John Pugh, Doylestown, Pa. for endowing the Professorship of Mat. and Nat. Phil.	100 00
From Wm. Cooper, Esq. Prince George co. Md. for endowing the Professorship of Mat. and Nat. Phil.	100 00
From Holt Wilson, Esq. Portsmouth, Va. for endowing the Professorship of Mat. and Nat. Phil.	100 00

From Thomas Edwards, Esq. near Ports- mouth, Va. for endowing the Profes- sorship of Mat. and Nat. Phil.	100 00
From Mrs. Anna Billings, near Edenton, N. C. for buildings,	25 00
same for professorship of Language and Biblical Literature,	25 00
From John Wheeler, Esq. Murfreesbo- rough, N. C. for Professorship of Mat. and Nat. Phil.	100 00
From Benjamin N. Buckner, Esq. Coosa- whatchie, S. C. for endowing the Presidency,	10 00
From Jos. H. Skinner, Esq. Perquiman's co. N. C. half of Charles W. Skinner's subscription for Professorship of Mat. and Nat. Phil.	50 00
From Abraham Cole, Esq. Hartford co. Md. for Professorship Mat. and Nat. Phil.	100 00
From Rev. Jesse Mercer, Powelton, Ga. for endowing the Presidency,	10 00
same, from Dr. C. Battle, do.	10 00
same, from Thomas Cooper, Esq. do.	10 00
same, from Osborn Stone, Esq. do.	10 00
same, from Wm. Deering, Esq. do.	10 00
same, from W. Walker, Sen. Esq. do.	10 00
same, from Virgil H. Walker, Esq. do.	10 00
same, from Rev. Iveson L. Brooks, do.	10 00
same, from Dr. Dickinson, for Profes- sorship of Lan. and Bib. Lit.	5 00
same from Robert Gibson, Esq. do.	5 00
same do. I. West, Esq. do.	5 00
same do. Vincent Sanford, Esq. do.	5 00
same do. N. S. Foster, Esq. do.	5 00
same do. church and congregation of Powelton for Columbian College,	80 00
same from church and congrega- tion of Fishing Creek, do.	4 00
same do. Bethesda church, do.	40 00
same do. Shiloh, (three brethren) do.	20 00
same do. Rev. J. P. Marshall and lady for Professorship Ecc. Hist. &c.	20 00
From Gov. Wm. King, of Maine, for Pro- fessorship of Mat. and Nat. Phil.	100 00
From James Webb, Esq. King and Queen co. Va. for endowing the Presidency,	10 00
From Wm. Inglesby, Esq. Sumter District, S. C. do.	10 00
From Lee Boulware, Esq. Newtown, Va. for Professorship of Mat. and Nat. Phil.	100 00
From Rev. Robert B. Semple, King and Queen co. Va. from the widow of Rev. A. Waller, for the Presidency,	10 00
From Rev. John L. Dagg, Upperville, Va. from Dr. Thomas W. Smith for Prof. Ecc. Hist. &c.	10 00
same from Sydnor Bailey, Esq. do.	10 00
From Rev. Charles D. Mallary, Cambridge, S. C. for endowing the Presidency,	10 00
same from another person, for do.	10 00
From Rev. Th. B. Ripley, Portland, Me. do.	5 00
From Rev. S. Cornelius, Norfolk, Va. do.	10 00
From Mrs. Caroline M. Winston, Am- herst co. Va. for Prof. Eccl. Hist. &c.	10 00
Total	\$2205 75